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# Guide

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## POPE, CURIA AND THE BISHOPS

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## THE TEACHER AS MEDIATOR

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IT SEEMS TO ME

## Father Gustave Weigel, S.J.

Along with numerous other movements in the Church, the convert apostolate will sorely miss Father "Gus" Weigel. He was ever eager to speak at our conventions; and he always lifted our sights, while he inspired and enlightened us.

With one who was so gifted, warm and generous it is difficult to center on any one distinguishing quality. His scholarship was evident in his classes, public lectures and writings. His loyalty to the timeless wisdom of Catholicism was manifest—sometimes in a sharp, blunt answer to a searching question, although usually softened by his rich humor. Always accompanying his versatility, however, was a characteristic aptly described by Father John Courtney Murray, S.J., in a lecture—delivered some weeks before Father Weigel's death—on what the Church looks for in a theologian.

"The world is always involved in cultural change," said Father Murray, "and with cultural changes there emerge new needs, new spiritual needs, new pastoral needs and new theological needs that must be met. The voice of tradition is not to reach men today simply as an echo out of the past. It must reach men today as a living voice in the present. It is the living voice of the living God bringing a message of life to men who without this message will die. It is now, it is here that man needs saving."

Father Weigel faced the religious questions of our contemporaries with candor, sympathy and Christian friendliness. So it was that the government of Chile awarded him its Order of Merit and Yale University conferred on him its honorary doctor of divinity degree. He was early enlisted as adviser to the secretariat for the Promotion of Christian Unity, became a valued peritus at the Council, and a member of the panel who briefed newsmen at its sessions. He was always relevant—hence, universally esteemed.

JOHN T. MCGINN, C.S.P.

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# Pope, Curia and The Bishops

Sean O'Riordan, C.S.S.R.

## *The central issue at the Second Session*

I take up this chronicle of the progress of the second session of the Council from where my colleague, Father Frederick M. Jones, left off (12 October) in the November FURROW.

Chapter 2 of the schema *De Ecclesia*, treating of the hierarchical structure of the Church with special emphasis on the episcopate, was then under discussion. It has in one way or another been under discussion ever since. By a narrow majority (1,114 votes to 1,074) the Council decided on 29 October to refer back the schema on the Blessed Virgin Mary, Mother of the Church—so it was entitled—for inclusion in the schema on the Church itself. This brought up for discussion the next schema on the list, that on bishops and the government of dioceses. It was primarily a canonical schema, intended to give juridic and concrete application to the dogmatic principles formulated in chapter 2 of *De Ecclesia*. Thus the theme of the episcopate, both in its theological and canonical—or, if you will, both in its theoretical and practical—aspects, has continued to be the dominant one in the Council's discussions during the month that has passed since mid-October.

Many other subjects have of course engaged the attention of the Fathers during these weeks, as readers of THE FURROW will already know from the fairly extensive reports on the Council appearing in our daily and weekly papers during this session and from radio and television programmes on the progress of the Council. Liturgical reform and renewal has moved further ahead as a Council project: in this connection we may note the overwhelming vote (1,838 to

9) of 31 October in favour of a renewal of sacred art (as distinct from mere decoration) in the adornment of "sacred buildings and rites". The proposal that the diaconate should be restored as a permanent order and state in the Church, which passed a test vote on 30 October, aroused much interest and considerable controversy outside as well as inside the Council (the further proposal, which was not put to the vote, that married deacons should be allowed where and when the pastoral needs of the Church required them gave rise to still sharper controversy).

Chapters 3 and 4 of the schema *De Ecclesia*, on "the people of God and the laity" and on "the vocation to holiness in the Church" respectively, touched off some stimulating though rather inconclusive reflections by various bishops on the practical aspects of these topics. All suggestions and proposals made by bishops on the Council floor for developing the spiritual and apostolic spirit of the laity will necessarily seem inconclusive to lay men and women themselves until they are fully and frankly listened to on their own lives, their own concerns and their own problems and until they are given real and actual responsibility in and for a forward-moving Church. Such at least is the burden of continental lay comment on Conciliar discussions about the laity thus far.

Chapter 2 of the schema on bishops and

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Through the courtesy of Rev. J. G. McGarry, editor of *The Furrow*, St. Patrick's College, Maynooth. From the December, 1963 issue. Father O'Riordan is professor of Moral and Pastoral Theology at the St. Alphonsus Institute, Rome.



the government of dioceses, discussion of which was terminated on 12 November, brought up the subject of a retirement age for bishops. Journalists in Rome enjoyed the Muriel Spark (*Memento Mori*) atmosphere of this debate, carefully noting the age of each bishop who spoke for or against the proposal (naturally it was not favoured by bishops who were already near or over the proposed retirement age of seventy-five). The *locus classicus* on this subject is to be found in *Gil Blas*. Having been engaged by his master, the Archbishop of Saragossa, to tell him frankly when he was losing grip and should retire, *Gil Blas*, when the time came, carried out his commission—and was promptly dismissed from the archbishop's service.

This was a minor point of Conciliar discussion—and so, as we look back on the past month at the Council, were all the other subjects discussed except the one burning subject of the nature and exercise of the sacrament of episcopacy in the Church. This has been the real and constant theme of the month's discussions (and silences) at the Council. Everything ultimately hinges on this subject: the whole outcome of the Council ultimately depends on how the problems raised by it will be resolved. At the time of writing they have not been resolved, though firm moves are being made behind the scenes to resolve them. Until a satisfactory resolution of them is forthcoming the Council is in reality at a standstill, even though the talking-through of the schema on bishops and the government of dioceses continues. At the moment—with less than three weeks to go before the end of the second session of the Second Vatican Council—there stands a large question-mark after the whole record of its discussions and decisions to date.

The cause of this uncertainty is the deadlock that has developed between the curialists and the collegialists in the Council. Conflict between the two groups existed of course from the beginning, even before the Council began just thirteen months ago. It came into the open at various times during the first session, with victory going, at least nominally, to the collegialists time after time. It smouldered on during the recess period between the first session and the beginning of the second one. It flared up sharply again in the "corridors of power"

outside the Council chamber during the second half of October. And finally things came definitely to a head on Friday, 8 November—perhaps the most dramatic day in the history of the Council so far—when Cardinal Frings of Cologne launched a severe attack on the spirit and methods of the Holy Office (the acknowledged core of curialist resistance to the theology and practice of collegiality, as the collegialists understand it) and was answered in equally strong terms by Cardinal Ottaviani, the secretary of the Holy Office.

## Historic Exchange

Those of us who have some personal acquaintance with the Cardinal of Cologne know that he is not an impulsive man. He is strong, fearless and calculating. He has a Roman as well as a German background in his intellectual and ecclesiastical formation: that is always a formidable synthesis. When then he castigated the procedures of the Holy Office as "a source of harm to the faithful and scandal to those outside the Church" and when he went on to demand large-scale changes in the spirit and structure of the Roman Curia as a whole, he was not voicing a momentary impatience with curialism but was formally and deliberately indicting it. Clearly he believed that the time had come in Conciliar affairs to bring the deep quarrel between curialists and collegialists fully into the open: he threw out a direct challenge to Cardinal Ottaviani, the "bulwark" of curialist tradition (it is the Cardinals nickname in Roman circles and he himself is proud of it).

Temperamentally Cardinal Ottaviani is not quite in the curialist tradition: he speaks out loud and bold on issues that concern him deeply, whereas curialist tradition as such favours a more elastic and subtle defence of established positions. On this occasion the "Bulwark" reacted in his own very personal style, uncompromising and vehement. From his own point of view it might have been better and more curial to have refused to be baited by Cardinal Frings's attack and to have deferred replying to it for a day or two; but he chose to make his reply that very morning in an off-the-cuff way. It is thought that he lost still further ground with the general body of bishops both by the substance of what



he said and by his way of saying it: it is suggested that Cardinal Frings scored a well-planned tactical success for the collegialists by provoking Cardinal Ottaviani to a public display of intransigent curialism before the whole Council. Whatever about that, Cardinal Ottaviani *did* publicly and courageously accept the challenge made to him by Cardinal Frings. There is now no pretence of a working, even if somewhat uneasy, harmony between the curialists and the great majority of the Council: a deep, wide-open and dangerous chasm divides them—dangerous from the whole past, present and future of the Council.

We may take as the starting-point of the last critical stage in the development of this rift before it became fully public the speech in favour of collegiality made on 11 October by Bishop Bettazzi, auxiliary of Cardinal Lercaro at Bologna. He apologised for being young (he is the Benjamin of the bishops at the Council) and an Italian. He then went on to state the principle of collegiality in the most forceful terms. The college of bishops has universal jurisdiction over the Church, a theological position which is "neither Gallican nor anti-Roman." The Grand Inquisitor himself, Torquemada, held this view. This universal jurisdiction is of divine right, whereas the authority of a bishop over a particular diocese is merely derived from positive law, as is proved by the fact that a bishop can be transferred from one diocese to another.

Bishop Bettazzi returned to his place amidst applause. His speech was a disconcerting one for curialists, whether in the Curia itself or among the bishops, to listen to. Collegiality, formulated in strictly theological terms and claimed as a divine right of the bishops, was an ever-growing force in the Council. It was now being proclaimed by an Italian bishop speaking as an Italian, and he was obviously doing this with the full approval of his archbishop, Cardinal Lercaro, one of the four moderators of the Council. Where would all this lead to and where would it end? The curialists were alarmed.

Clearly, if the Church were to be safeguarded from a new and perilous theology of the episcopate and from a radical overthrow of the present canonical structure of hierarchical power in the Church, the theme of collegiality must be damped down. The

complicated, creaky and uncertain machinery of Conciliar procedure could be used for this purpose. The Council must be kept from getting any farther with this kind of radical thinking and planning about collegiality. It must be kept talking about other and minor matters until it talked itself to a standstill at the end of the session. Delaying tactics were therefore initiated by the theological commission, which functions in practice as a department of the Holy Office in dealing with the Council. Day after day went by from mid-October onward and collegiality lay in dry dock: the theological commission was stalling for time and its dilatoriness imposed an air of pointlessness and unreality on the whole working of the Council.

## The Trial Vote

To break this obstacle to genuine progress in Conciliar discussion the moderators finally succeeded in bringing forward the theme of collegiality for a trial vote. This was on 30 October, the same day on which the trial vote on a permanent diaconate got through by an overwhelming majority (but this was really a side-issue). On the essential issues of that day's voting, those of collegiality, resounding majorities were won for the liberal point of view. The Council agreed (a) that episcopal consecration is the highest form of the sacrament of orders; (b) that every bishop legitimately consecrated and in communion with the other bishops and the Roman Pontiff is a member of the body of bishops; (c) that the body or college of bishops is the successor of the college of apostles, and that this college in union with its head the Roman Pontiff and never without him has full and supreme power over the entire Church; (d) that this power belongs to the college of bishops in union with its head by divine right.

Liberals in Rome and throughout the world greeted these decisions as really decisive for the outcome of the Council. The curialists had suffered irretrievable defeat: the cause of collegiality had won through at last. The Second Vatican Council would indeed complete the work of the first one and balance the dogma of papal infallibility by the broader and ultimately deeper doctrine of episcopal collegiality.

They spoke too soon. So indeed did liberal



conservatives (for whom I spoke in the October FURROW): these had hoped before the second session began that the approaches to a doctrine and practice of collegiality contained in schemas 2 and 4 would ensure a working co-operation between the Roman Curia and the Council. This hope had been heightened by Pope Paul VI's address to the Curia on the subject of its own reform (21 September). It dwindled from 11 October onward when it became clear that the theological commission had set itself against allowing the Council to pursue the theme of collegiality on any terms except the very limited ones which seemed right and proper to the commission itself. Hopes for a satisfactory settlement behind the scenes rose again after the remarkable address delivered by Cardinal Suenens in Saint Peter's on 28 October at the Mass said by the Pope to commemorate the anniversary of Pope John's election: he seemed to be directly and authoritatively appealing to the curialists to "open their hearts to dialogue."

However, many close observers of events in Rome were convinced all along that reconciliation was impossible between the curialist and collegialist points of view. Sooner or later there would have to be a decisive battle and decisive victory for one side or the other. The vote on collegiality on 30 October seemed at first to represent a decisive breakthrough for the collegiate side; but then in the first week of November came the announcement by Cardinal Browne that the question of the collegiality of bishops had *not* been settled by the Council vote but must await a decision by the theological commission. This statement aroused "great amazement" in Cardinal Frings and led him to make his historic protest before the Council on 8 November. It should be observed that in his reply to Cardinal Frings Cardinal Ottaviani expressly rejected the theology of collegiality as expressed in the four propositions voted by the Council on 30 October.

In all this discussion of collegiality a third point of view must be considered besides the curialist and collegialist ones. This is the view of bishops accustomed to ruling their dioceses without the control of national episcopal conferences of the kind envisaged by the collegialists or even of the much less stringent kind (based on canonical concession by the Holy See, not on an alleged collegiality of divine right) which the Roman

Curia has shown itself disposed to accept. We may describe it as the thesis of individual independence in the episcopate (an independence which, obviously, allows fully for co-operation between individual bishops when this is judged necessary or useful). Among bishops who have spoken for this thesis in the Council debates is the Bishop of Galway, Most Rev. Dr. M. Browne (7 November, in connection with the schema on bishops and the government of dioceses). He upheld the principle that individual bishops govern their dioceses by divine right (in contradiction to what Bishop Bettazzi said on 11 October); but he went along with the collegialists at the canonical level in supporting the proposal that a Senate of Bishops should be set up as a body separate from the Curia to assist the Pope in governing the Church.

## The Real Crisis

By this time, however, the real crisis in the Council does not turn on the theme of collegiality as such but on the more fundamental one of whether or not the Council is subject to the Roman Curia and in particular to the Holy Office in its deliberations and decisions. The curialists claim that it is, since the Curia and still more the Holy Office, of which the Pope is Prefect, act in the name of the Pope. The authority of the Curia cannot therefore be flouted without flouting the authority of the Pope himself, and the Council is ultimately just as much subject to this principle as are individual bishops or groups of bishops outside the Council. The trouble from the curial point of view is that this view is now taken by only a weak minority of the bishops in the Council, as the test votes of 30 October showed beyond all doubt. Again from the curial point of view, the great majority of the bishops have now strayed, however innocently, into paths of variance from, not to say disobedience to, the rightful authority of the Curia and therefore of the Holy See. If the Council is not to degenerate into another Council of Basle, setting itself up in practice if not in theory against the authority of the Roman Pontiff, it must straightaway be recalled to its duty of obedience to the Curia and also, as a means to this end, be safeguarded from the influence of theologians who use their learning and tal-



ents to advocate and propagate among the bishops a "new theology" hatched mainly in German universities.

The collegialists and in general the liberals of the Council, who include three of the moderators, Cardinals Suenens, Doepfner and Lercaro—Cardinal Agagianian has kept well in the background—do not at all accept this interpretation of the Council's progress to date. They claim to be acting in entire fidelity to the letter and spirit of the directives given to the Council first by Pope John XXIII and now by Pope Paul VI. Of course there are differences between the liberals too. Very many of them for example favoured the retention of a separate schema on the Blessed Virgin Mary, Mother of the Church, as the close voting on this point on 29 October showed. But in general liberals, including liberal conservatives, are united in regarding the Council as subject to the Roman Pontiff in person *only*: they do not acknowledge its subjection to the Roman Curia in general or to the Holy Office in particular.

Now that this completely fundamental point concerning the competence and independence of the Council has at last been brought into open dispute, approaches are being made to the Pope to settle the matter once for all. If it is not settled, all further discussions in the Council will be pretty unreal and all decisions taken by the Council, including its past decisions, will have a question-mark after them. Will these decisions really enter effectively into the life of the Church in our time or will they remain mere paper decisions, except for those of them that the Roman Curia chooses to put into effect? This anxious question is being widely asked in Rome and elsewhere at the time of writing.

## Possible Solutions

If on the other hand the Pope does decide to settle the issue between the Council and the Curia, he could do so in three conceivable ways:

(1) He could make it clear that the Curia and in particular the theological commission representing the Holy Office have authority over the Council. In view of Pope Paul's known views and in view of what he himself since his election as Pope has said and done in connection with the Council, this solution

is most unlikely to be adopted.

(2) He could expressly rule that the Council is not subject to curial authority. He could, at least by implication, rule that the test votes of 30 October hold good and that the theological commission acted *ultra vires* in refusing to accept them. He could expressly rule out any further action, overt or otherwise, by the Holy Office or the Congregation for Seminaries and Universities against such theologians as Rahner, Congar and Küng whose views have had great influence on the liberal side but whose reputation in curialist circles is not at all good. The trouble with this course of action would be that it would represent an open taking of sides by the Pope and it might provoke something of a curial "strike," which could lead to many complications.

(3) He could, without public humiliation of the curialists, effectively transfer all authority over the Council to the moderators (who also, of course, act in his name). Or he could hasten the appointment of a Senate of Bishops from the Council to act as his immediate advisers in dealing with Council affairs—thereby implicitly withdrawing all authority over the Council from the Curia. The reform of the Curia itself, would then follow in due course.

A solution on the lines indicated in (3) seems the most probable at the moment.

Liberal-conservative opinion in Rome and elsewhere greatly regrets the conflict which has been going on all along between curialists and liberals in the Council. There seems to be no necessary reason why it should ever have started and developed as it did. From the liberal side the complaint is constantly made that the Curia is too strong a force in the Church. Liberal conservatives believe rather that the difficulty lies in lack of good communication between the Curia and the Church as a whole. The problem is not so much that the Curia is very strong as that it is in some departments (by no means in all) inefficient. It badly needs to be brought up to date, as the Pope himself told the Curia on 21 September. A strong but thoroughly competent Curia, truly serving the good of the Church as a whole—that is the kind of Curia that liberal conservatives firmly believe to be necessary for the Church. They also believe that such a Curia would have no real difficulty in coming to terms with collegiality.



If however there had to be a conflict between the existing Curia and the majority of the Council, it is all to the good that this conflict has finally emerged from the dark corners of "the corridors of power" into the light of Saint Peter's itself. Such a battle needs to be fought honestly in the open. Many, including some liberals, fear that the public manifestation of Council politics will do harm to the Council and to the Church herself in the eyes of Catholics and still more of those outside the Church. One distinguished liberal theologian said to me: "There should be no such thing as politics in the Church. They have no place there." This seems to me a very unreal attitude. Politics are part of the life of every society, not merely of civil society. Two of the best novels ever written about politics, C. P. Snow's *The Masters* and *The Affair*, do not deal with civil politics at all but with the politics of the internal life of a Cambridge

college. They should be required reading for anybody, theologian or bishop, entering on Council affairs: they are a guide to the science and art of politics, of how to handle men and affairs within the bounds of justice and decent behaviour, and *that* science and art are quite necessary for anybody who purposes to make a worthwhile contribution to the internal working of the Council.

The curialists started in on Council affairs with one great advantage over the liberals: they were trained and expert in politics. However, the liberals have quite caught up with their opponents by this time, and Cardinal Frings's onslaught on the Holy Office on 8 November was an excellent stroke of liberal politics. Some in Rome thought that the Cardinal of Cologne had gone too far in what he said; but it is the mark of a good politician that he knows exactly how far to go too far. We await further developments. 14 November 1963.

## Significant Dates of the Second Session

September 29	Solemn opening and address by Pope Paul VI.		schema for ecumenism.
October 28	Memorial for Pope John. Mass celebrated by Pope Paul and address delivered by Cardinal Suenens.	November 22	Vote approving the liturgy schema as a whole.
October 29	Vote to incorporate discussion on the Virgin Mary into the schema on the Church.	November 28	Election of additional members of conciliar commissions.
October 30	Votes approving five propositions on collegiality and the diaconate.	December 2	Brief report on schema concerning the lay apostolate.
November 8	Cardinal Frings and Cardinal Ottaviani exchange words.	December 3	The Pope lists the faculties he declares to be within the competence of bishops, especially those with ordinary jurisdiction.
November 21	Vote accepting the first three of five chapters on the	December 4	Solemn approval of the constitution on the liturgy and of the decree on communications media. Closing talk of Pope Paul.



# The Teacher as Mediator

Sister Mary Carol Francis, B.V.M.

Priesthood by its very nature includes mediation, the direct mediation between God and man. No matter what type of priesthood is considered—the priesthood of ancient religions, that of the Old Testament dispensation, the priesthood of Christ in His own human nature or in its continuation in the Mystical Body—the action of mediation is intrinsic to the notion of priesthood. Without mediation, priesthood loses its meaning.

Precisely what is mediated in the function of priestly action? Speaking of the role of the eternal High Priest, St. John tells us in his Prologue that “grace and truth come through Jesus Christ.” In regard to the complementary aspect of priestly action, namely, the actions of worship and charity on the part of man, the Church in her official prayer-life constantly reminds us that our prayer, our work, our lives are offered “through Jesus Christ Our Lord.”

It is significant that St. John emphasizes the communication of truth with that of life. For the life that comes through Jesus Christ is a real sharing in His own divine life, and He is the *Word* made flesh. This divine life is a participation in His life as *Word*, as *Son*. It is a life of personal knowledge and loving so transcendent that its perfection is infinite, for it is the perfection of God in His Trinitarian existence.

Whenever we consider a life of genuine personal love, including the love of true human friendship, we see that such a life is intimately connected with knowing. Knowledge of the person must be present if love is to be engendered; if love is to grow, knowledge must be increased and deepened. There can be no exception to this pattern in any area of friendship, including the friendship with God that man enjoys in living the life of grace.

Christ, the Truth, made a most emphatic statement about the nature of divine life. “This is eternal life, that they may *know* Thee, the only true God, and Jesus Christ, Whom thou hast sent” (Jn. 17:3). Christ continues to communicate grace and truth through the mediatorial action of His Church. However, the personal understanding of the truth on the part of those receiving grace is not an automatic process. The virtue of faith has an integral part in the growth of divine life. Until its ultimate transformation into vision occurs, faith is meant to develop constantly by coming in contact with its own proper object, God Himself, especially as He is present in the sacraments and in His inspired word, Sacred Scripture. This process of the development of faith is directly dependent on the correct understanding of God’s revelation as it is taught and explained by the Church entrusted with the divine commission, “Go, teach all nations . . .” (Mt. 28:19).

In the Old Testament preparation for the coming of Christ, the communication of revealed truth was an indispensable part of God’s saving action. Although the action itself often spoke more forcibly than words, e.g., the Exodus, God saw to it that His action was explained so that His people could come to know Him as the God He is, the all-powerful God of saving love, deeply interested and concerned about their well-being and their destiny. In order to communicate to the people in a way they could understand, God adapted His means to human needs. In this communication process, one of the chief means God used was the instrumentality of His special spokesmen,

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Courtesy of *Perspectives*, Notre Dame, Indiana, issue for November-December, 1961. The writer is chairman of the Department of Theology, Mundelein College, Chicago.



the prophets. Whether we find prophecy and priesthood combined in a great leader such as Moses, or whether we find these functions separated as they were in the period of the Davidic kingdom, both functions had to be there. Prophecy, that is, teaching, preceded and accompanied priesthood. For revelation itself culminated in the sacrificial action which united Yahweh with His people.

For the sake of completeness the kingly function should also be mentioned. The Israelite notion of king included a most direct mediatorial action. The king was Yahweh's visible representative directly responsible to Him for the welfare of His chosen people. The king was to be the champion of Yahweh's truth, maintaining peace and order according to the personal will of Yahweh as expressed in the Law. The entire nation was mysteriously linked with the person of the king. His faithfulness or lack of fidelity to Yahweh had its repercussions throughout the realm. It was largely the kings' lack of fidelity to Yahweh that brought about the prophets' dire castigation—they "know not God."

As Messiah, Christ is the prophet, king, and priest par excellence. He not only fulfills these roles in a most perfect way, but He transforms and elevates them in a manner far exceeding the expectations and plans of the wisest of men. As the Word Incarnate, He gives witness to what He has *seen*, not merely what He has heard (Jn. 6:43-47); He is the eternal King, who "came into the world to give testimony to the truth" (Jn. 18:37); He is the "eternal High Priest, after the order of Melchisedech" (Heb. 5:6); furthermore, "He is the Head of His Body, the Church" (Col. 1:18).

There is no Messiah other than the Incarnate Word. There is no fulfillment of the mission of the Incarnate Word without His Mystical Body. And this mission includes the continuation of His prophetic, kingly, and, most important of all, His priestly work. It is the Church, the whole Christ, that is the mediator between God and man, continuing Christ's work of communicating grace and truth to all mankind. This communication is done not merely by imitation of Christ on the part of the Church, but because of the organic union between Head and members in the Mystical Body, Christ lives on the acts through His members.

Membership in the Church cannot be had without the character conferred in the sacrament of Baptism. It is essentially by means of this indelible character that one has the power to participate in the "royal priesthood." Since the priestly and prophetic functions are intrinsically connected in the redeeming work of Christ, they are also intrinsically connected in the redeeming action of His Mystical Body. The degrees of actual participation on the part of the members in the priestly and prophetic actions of Christ the Head vary according to the position of the members in the Body. Obviously the greatest participation in the priestly action of Christ is conferred through the sacrament of Holy Orders; the highest official teaching function of the Church belongs to the *magisterium* proper; but all members of the Church participate to some degree in the priestly and prophetic mission of the Church. Consequently all members of the Mystical Body participate, in some way, in Christ's mediatorial function of communicating God's grace and truth to men.

## The Prophetic Mission

Today the Church is deeply concerned about her mission of communicating truth. This concern is evidenced first and foremost by the ecumenical council. The movement of modern catechetics also bears witness to the acute awareness by the Church of the impact her teaching mission can have in our times. The Eichstaett Conference on mission catechetics held in Germany in July, 1960, has given great impetus to this movement. More than 200 experts in religious education from all over the world met with approximately 70 members of the hierarchy to consider the contemporary challenge facing the Church in regard to her prophetic mission of communicating the "good news of salvation," the *kerygma*, as it is often being termed today.

Some of the most significant conclusions of this international catechetical conference include the following: the ordering of content should be such that Christ is presented as the very center, the inner core as it were, of God's revelation; the method of presentation should follow God's own pedagogy as far as possible, after the manner of the Church's early catechesis with its emphasis on salvation history and its orientation to



the liturgy; the key to the successful communication of the *kerygma*, the Christian message, lies not so much in the textbooks, the visual aids, the teaching techniques, as it does in the teacher himself.

Emphasis on the role of the teacher points directly to the process of teacher-training and formation. There is no area of truth to be communicated that could possibly have greater significance for mankind than the *kerygma* of the Church. This fact alone indicates the seriousness of the task confronting the religion teacher. Too much is at stake to warrant or justify a haphazard preparation of any teacher in any subject, and this is particularly true in regard to the teacher of religion.

If the teacher is to communicate the various truths of revelation in such a way as to show their intrinsic relation to the mystery of Christ, then the teacher must have a corresponding understanding of revelation. Such an understanding, of its very nature, includes a familiarity with Sacred Scripture; a depth of knowledge sufficient to insure genuine insight into the doctrines of the Church; an intelligent appreciation of the practical implications involved in a Christian way of life; a continual contact with the mysteries themselves by means of active participation in the liturgy. Of course, the success of the communication process itself depends in no small measure on the mastery of teaching skills in accord with correct psychological principles.

If a religion teacher is to use Scripture correctly and effectively in the classroom, the teacher must understand Scripture as the book of the Church. The Church alone has the proper understanding of her inspired book and only the Church can interpret its message correctly. Scripture must be understood as a book about *God*. It is a gradual revelation of a saving God so deeply in love with man that He sent His only-begotten Son to redeem all mankind. The salvation history recorded in Scripture must be seen and explained as a religious history which has intelligibility only in the light of God's personal intervention. This intervention is most strikingly apparent in certain key events which have the deepest significance in the entire process of revelation. The pattern of continuity in God's actions must be discovered in order to appreciate the fulfillment and transformation of the Old

Testament in the New. Such an understanding of Sacred Scripture is developed in a teacher not only by adequate Scripture courses, but also by frequent prayerful reading of Sacred Scripture itself. A certain amount of professional reading is also essential here.

In addition to an adequate Scripture background, the well-prepared teacher of religion should have such a grasp of the Church's doctrines that he sees these revealed mysteries as so many aspects of the mystery of Christ. Whether the mystery be that of the Blessed Trinity, sanctifying grace, the infused virtues, the Eucharist, each mystery of revelation is seen as part of the mystery of God's infinitely loving design — the sharing of Trinitarian life with man through Christ.

More than a surface knowledge of doctrine is necessary if a teacher is to place proper emphasis on any aspect of revelation. This question of proper emphasis was stressed at the Eichstaett Conference by Father Domenico Grasso, S.J., of the Gregorian University. Father stated that the presentation of the various doctrines should be such that "grace will have more importance than sin, sanctifying grace more than actual grace, the Holy Spirit more than Our Lady, the Resurrection of Christ more than His childhood, the mystical aspect of the Church more than its juridical, the Church's liturgy more than private devotions: baptism more than penance, the Eucharist more than the Last Anointing; the Bible more than any other book."

Understanding the Christian way of life as a *loving response* to God is of capital importance in order to offset an excessive "obligation mentality" in regard to the moral life. If a way of life is genuinely Christian, it is a life of Christian sacrifice and charity. When sanctifying grace and the sacramental character are conferred in Baptism, the newborn Christian possesses supernatural powers of action. It is only through Christian worship extended in a life of charity that these powers are brought to fulfillment in the actions proper to them. And in order for charity to be effective, the Christian must see its implications and applications in modern life. Herein lies another great challenge to the religion teacher.

Finally, it is of utmost importance that the religion teacher is vitally aware of his



apostolate in relation to the liturgy. This awareness will be manifest as the teacher habitually orientates his lessons in such a way as to show the relation of all revelation to the Eucharistic sacrifice as it is offered in the various seasons of the liturgical year. A deeper penetration into the mystery of the risen Christ acting in the sacraments highlights the importance of the dispositions of the recipient. Obviously, religious education bears a direct influence on the forming of the attitudes of mind and heart conducive to the most fruitful reception of the sacraments. It is in this area, above all, that the relation of teaching to worship, of prophecy to priesthood is seen.

A consideration of the effective presentation of the *kerygma* leads to the conclusion that a well-prepared teacher must have a certain mastery of the content of revelation. Because of the current developments in theology, more and more teachers are in a position to acquire the type of background desirable for one engaged in religious educa-

tion. A particular aspect of mediation might well be indicated here, namely, the mediation between theology and catechetics. The religion teacher stands in the key position of mediator. It is he who must be the bridge-builder between the content of theology and the presentation of the *kerygma* on each and every level of catechesis. Whether this aspect of mediation can be considered in direct relation to participation in the priestly action of Christ will be determined eventually with precision and clarity, as a theology of the priesthood develops. But like every doctrine in the Church, the truth is operative long before it is defined scientifically, and the fullness of the mediatorial action of the whole Christ seems to fall into this category. As the development of the doctrine of the Mystical Body continues, the understanding of the meaning of priesthood will grow, and with it, the function of prophet or teacher. Along with these developments, the field of religious education will acquire new dimensions of influence.

## Sowing the Seed in a New Wind

The fact that there has been a new climate of friendliness between the Catholic Church and other religious bodies since the pontificate of Pope John XXIII is no longer news. It has been a subject of frequent and joyful comment during the past several years.

While the Church has never denied the efficacy of Protestant baptism in bringing the soul into vivifying contact with the redemptive grace of Christ, we are beginning to recognize this fact in a real rather than a notional way. Pope Paul has said of our separated brethren that we revere the patrimony we share in common with them which "has been preserved and in part even well developed among our separated brethren."

But while the Council deliberates and de-

cides is there any way in which missionaries in the field can accommodate the sowing of the seed to this new wind, blowing through the country and the world?

The Paulist Fathers often find it practical to offer to remain for a third week at the end of a two-man Mission, to conduct a Doctrinal Mission suitable for our separated brethren and for those with no religious commitment. This extra week, offered without stipend, may be burdensome to the housekeeper and wearying to the sexton, but it maintains the Missionary on the spot to handle advertising, visit the school, talk to the societies, send letters to parishioners, and prepare articles for the newspapers.

Here is how two Missionaries, Fathers Walter Sullivan and George Nagle, at-



tempted to meet the challenge of our changing religious climate, through the instrumentality of a Paulist Doctrinal Mission. We first discussed with the pastor, Rt. Rev. Francis J. Sugrue, S.T.L., St. Joseph's, Shelton, Conn., the advisability of visiting the various local ministers, revealing our plans, soliciting their views, and inviting them to attend our services, asking their prayers, and any cooperation they saw fit to afford us. The Monsignor, a naturally venturesome man thought that the general idea had merit and might be fruitful, and was not averse to our giving it a try. He candidly admitted that this was fairly new territory to him, and probably suspected it was equally new to us.

We proceeded cautiously by phoning the Methodist, Baptist and Episcopalian ministers asking for an appointment. In each instance the minister was gracious, and invited us to his parsonage at a time suitable to our convenience. In our discussions with these various ministers, we explained that we contemplated conducting a series of three pulpit Dialogues in which we intended to discuss fundamentals of Christianity, treating subjects such as: Faith in a Personal God and External, Social Worship; Jesus, true God and His Challenge; the Church and the Bible. We indicated that in our talks we would be treating of areas of substantial mutual agreement. All the ministers cordially agreed that there is an essential difference between baptized Christians, and the over 60 million people in the United States who have no religious commitment. Ultimately all the ministers wished us success. This approach was new to them

but they were gracious, interested, and apparently ready for honest exploration.

The pulpit Dialogues proceeded in the usual fashion. Services opened with the Lord's Prayer and closed with Benediction. (Benediction was explained in the course of the dialogues). Pamphlets on the subject of the discussion were distributed after the services. After services refreshments were served in the parish hall, and the Missionaries were available to mix with the people, and answer their questions.

The Church was nearly full for the three nights of this Doctrinal Mission and about 20% of those attending were not of the Catholic faith. One evening the Methodist minister and his wife attended the services, came to the hall for refreshments, and entered into an interesting discussion on convincing people of God as a Person.

At the end of this endeavor, we formed the customary Inquiry Class and passed out applications for a continuation course by correspondence. We stressed the need of religion for life and the sanctity of the individual conscience.

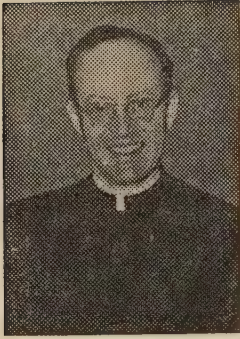
What was accomplished? Well: we made a beginning. We actually visited the ministers in their rectories and discussed with them the problem of 60 million non-committed Americans and other mutual problems. Good will was preserved. We may have done some good. We hope we may not have done too much harm. As for the future, we trust we may improve the technique of sowing the ancient Faith in a fresh wind.

WALTER SULLIVAN, C.S.P.

*"He is a Catholic who sees in each man not the social category to which he belongs, nor the label which is applied to him, of unbeliever or Protestant or Jew or Communist, but the brother for whom Christ died and who has been placed in his path in order to receive his love."*

*Bishop Gerard Huyghe of Boulogne-St. Omer.*





# CATECHETICAL MATERIALS

Should the layman instruct inquirers? Is he capable of leading a soul into the Church? Should he instruct only in the mechanics of the Faith or should he be entrusted with the explanation of the dogma and doctrine of our religion? The answers to these questions will clearly vary if we poll a cross-section of American priest instructors.

Obviously, too, there is a huge upsurge in the laity toward participating actively in the work of the Hierarchy. Minimum 'lay apostolate' such as throwing money in the basket each Sunday morning is not enough for the zealous and capable lay people whose number is increasing each year.

Two years ago Father Bernard Wheel of the Diocese of Burlington, Vermont, with the approval of his Bishop, the Most Rev. Robert F. Joyce, and under the direction of the Diocesan office of the Confraternity of Christian Doctrine, instituted a Catechist-Catechumen program for instructing prospective converts.

His program is provocative and exciting. His results have been more than gratifying. For those who are interested in a look at his plan, we suggest his *Guide For The Catechist*. This is a complete outline plan for the Catechist himself.

There is an introduction outline which orients the instructor in his own mind, stressing the confidence angle towards the work. The interesting dimension of this plan is the setting of the locale in the *HOME* of the catechumen. There is also a definite kerygmatic factor in the lineup — with liberal use almost immediately of the liturgical life of the Church as well as constant use of Scripture.

There are 25 lesson outlines for the layman-instructor, covering the complete skele-

ton necessary to bring the catechumen to the Baptismal Font. There is also included in the plan a series of 16 tests to be done as 'homework.' There are printed true-false, multiple choice and fill-in types of tests. There is supplied, also, a key with the answers to all of these tests.

The entire 'Kit' sells for \$1.50 each and may be obtained from:

CONFRATERNITY OF  
CHRISTIAN DOCTRINE  
323 Pearl Street  
Burlington, Vermont

For a clear look at the concept of the lay instructor, Father Wheel has written a short pamphlet called: *Let the Layman Instruct*. This will allay any fear a priest might have that he will be 'left out in the cold' by the program. Father Wheel believes that his program involves the priest more than ever. His catechist-catechumen program is ALWAYS done under the direction of the priest. No priest who inaugurates *Let the Layman Instruct* programs will ever agree that this is a great way to duck work and responsibility.

A further insight into the program is given by a taped interview involving two catechists, a catechumen and two priests. This is entirely unrehearsed and gives a marvelous look at what might be done. In fact, it shows concretely what HAS been done. On 3¾ i.p.s. speed, it runs for one hour and may be obtained from the same address given above.

If anyone seriously doubts the untapped potential in our lay people, we suggest a long hard look at this program. Such a skeptic might change his mind. This is something which really works.

JAMES B. LLOYD, C.S.P.



# READING I'VE LIKED

Two particularly valuable contributions to the Foundations of Theology Series (Prentice Hall) have recently appeared. *Signs of Transformation in Christ* by John H. Miller, C.S.C., and *The Israel of God* by John M. Oesterreicher will be eagerly read by a wide circle of teachers of religion. The entire series, edited by Father Gerard S. Sloyan, is an indispensable aid to those religious educators who want to master the best recent doctrinal insights. (\$3.95 cloth; \$1.50 paper).

There is an extraordinary amount of information on the parables of our Lord in the 139 pages of *A Guide to the Kingdom*: a simple handbook on the parables by Aloysius Mullins, O.P. Father Mullins taught Scripture at the Angelicum and was a consultant of the Biblical Commission, and has a wide grasp of the technical problems involved in this subject. But his book, based on this wide learning, is mainly concerned to help the preacher and the catechist get at the doctrinal, moral and spiritual significance of Christ's matchless stories. In this he succeeds admirably and largely because he himself knows so well the problems of the preacher and the teacher. (Newman: \$3.75).

*How to Organize and Conduct High School C.C.D. Classes* by Sister Marie, O.L.V.M., appears in a revised edition and is an excellent contribution to the ever-improving catechetical apostolate in our country. Catechists will remember that the first edition of this Hi-Time handbook for teachers of religion received a warm welcome three years ago. Meanwhile, catechists both lay and religious, employing the original text, sent in questions and problems that arose on the local scene. These questions and difficulties were taken into account and the solutions were incorporated into this revised edition. A most valuable aid to all who teach religion to pupils of high school age. Hi-Time Publishers, Inc. \$4.00. Special rates to subscribers to Hi-Time.

For an outstanding contribution to contemporary theological reflection, the highest praise is due to the Thomist Press. In an effort to get at the doctrinal questions that

are basic to the deliberations of the Second Vatican Council, the editors of *The Thomist* persuaded some twenty-nine distinguished theologians to write essays on the liveliest doctrinal topics of our day. These papers originally appeared as a special issue of *The Thomist*, (April, July and October 1963).

The entire issue is now available in book form, *Vatican II, The Theological Dimension* edited by Anthony D. Lee, O.P., with an introduction by Ferrer E. Smith, O.P. (The Thomist Press, \$9.75.) In a book containing so many good things, a reviewer may be excused for expressing special appreciation for Father Schapers' paper on the Church, Gregory Baum writing on Primacy and Episcopacy, Henry St. John on The Laity and Ecumenism and Jerome Hamer on The Place of Religion in the Apostolate.

## GUIDE

- A publication of the Paulist Institute for Religious Research.
- Officers: John J. Keating, C.S.P., Director. George C. Hagmaier, C.S.P., Associate Director. Editor of *Guide*, John T. McGinn, C.S.P.
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- Annual subscription \$1.00. Single issue 10¢. Bulk lots to seminarians at 5¢ a copy.

## GUIDE

411 West 59th Street  
New York 19, New York



# Guide Lights

## THE PILGRIM POPE . . .

It was not uncommon some years ago to come across people who had little knowledge of the papacy and who could not for the life of them name the reigning pontiff. Today one would have to be remarkably ignorant to be found in such straits. The media of communication have made the papacy a public property and a public concern.

Pius XII was not without a press, but it was pale compared to the rich coverage of the late Pope John and the present Pope Paul. The long pontificate of Pius probably evoked more quantity, but it was largely thin news. News in depth began with John. It was news larded with history, anecdote, and speculation. It was news flavored with hope, often unconscious and ill-defined, welling out of a modern malaise. It was news that had an agnostic reading over the shoulder of a Moslem who had borrowed his paper from a Christian Scientist. And what began with John has continued with Paul.

Pope Paul's recent pilgrimage to the Holy Land had everything from telstar to type-setters working overtime. Photographers, reporters, columnists, and commentators covered it from every angle. Theologians of many denominations analyzed its ecumenical significance. The Pope was not unaware of the dramatic appeal of his decision to make the trip, but he had to confess his amazement at the response which developed.

## SMALL GAINS . . .

It is impossible to assess the influence of this pilgrimage on the cause of Christian unity, particularly that between Roman Catholics and Orthodox, but the popular enthusiasm and general good will gives grounds for optimism. Indeed, some small accords were reached in anticipation of the Pope's visit. Catholics and Orthodox at the Church of the Nativity in Bethlehem settled three ancient disputes.

One concerned the question as to who had the right to wash the top windows on the north side of the basilica which overlooks a Franciscan convent. Another was whether Catholics should allow candles to burn on the Orthodox Altar of the Star on the eve of the Epiphany while the Catholic procession

is in the Grotto of the Nativity to take away the figure of the Christ Child. The third was whether the head of the Catholic procession to the Grotto on Christmas morning should continue to make a symbolic attempt to go up the first steps of the southern staircase leading to the Greek basilica.

It seems ridiculous that these matters should be disagreements of long-standing, even necessitating police intervention at times. Yet, it is precisely such things which point up one of the greatest obstacles to reunion, the historico-psychological barriers. In one way, small gains here are more important than large accords achieved on top levels. Agreement at the summit was reached at the Council of Florence which brought about reunion in 1439. In a very short time it was scuttled by the rank and file who were not prepared for it.

## POPE AND PATRIARCH . . .

The strength of historical and psychological prejudices is manifested in the official Greek reaction to the meeting between Athenagoras, the Ecumenical Patriarch, and the Holy Father. The 83 year old Greek Patriarch, Chrysostomos, forbade any of his bishops to attend. At the same time he cordially received the Archimandrite Vassilopoulos, president of the militant Pan-Hellenic Orthodox Union, who kept an all night vigil as a sign of protest against the meeting. Vassilopoulos said: "We are turning to the true leader of the Church—Jesus, not the Pope,—to pray for the salvation of Orthodoxy from the consequences of the Patriarch's dangerous tactics towards the Vatican."

Other Orthodox leaders, however, gave their approval to Athenagoras, and the Patriarch himself is as ecumenical as his title. He said: "There are no longer differences between us now that the door is opened. There is only one theology, but there are many theologians. What is happening here opens the door wide to further meetings. From this moment on there is cooperation." He also said that as soon as possible he hoped to send a delegation to Rome for talks. "From now on," he insisted, "we mean business."

On his part the Holy Father was no less hopeful that the meeting was only a begin-



ning. In his public address to the Patriarch he said, "Doubtless, on the one side and on the other, the roads which lead to union may be long and strewn with difficulties. But these two paths converge towards one another and eventually reach the sources of the Gospel. Is it not, then, a happy augury that today's meeting takes place in that land where Christ founded his Church and shed his blood for her?"

"It is in any case," he continued, "an eloquent manifestation of the great good will which, thanks be to God, animates ever more all Christians truly worthy of the name: The will, that is, to work to surmount disunity, to break down barriers—the will to engage resolutely upon the path which leads to reconciliation. Divergence of a doctrinal, liturgical and disciplinary nature will have to be examined, at the proper time and place, in a spirit of fidelity to truth and of understanding in charity. What can and must now commence to develop is that fraternal charity, which is ingenious in finding out new ways of showing itself, which, taking its lessons from the past, is ready to pardon, more ready to believe good than evil, careful above all to conform itself to the Divine Master and to allow itself to be drawn and transformed by him."

#### ECUMENICAL COMMUNIQUE . . .

The joint communique issued by the Pope and the Patriarch is in the same spirit. It emphasizes present charity and the hope of things to come. The communique said:

"At the end of their meeting in Jerusalem the Holy Father Paul VI, and the Ecumenical Patriarch, Athenagoras, in agreement with his Holy Synod have together acknowledged the great significance of this event and have given thanks to Almighty God, Father, Son, and Holy Spirit, who have guided their steps to the Holy Land where our common Redeemer, Christ Our Lord, lived, taught, died, rose again and ascended into heaven, whence he sent down the Holy Spirit upon the infant Church. This cannot be considered otherwise than as a fraternal gesture, inspired by the charity of Christ who left to his disciples the supreme commandment of loving one another, of forgiving offenses until seventy times seven and of being united amongst themselves.

"The two pilgrims, with their eyes fixed on Christ, the Exemplar and Author, with the Father, of unity and peace, pray God that this meeting may be the sign and the prelude of things to come for the glory of God and the illumination of his faithful people. After so many centuries of silence, they have now come together in the desire

of putting the Lord's will into effect and of proclaiming the age-old truth of his Gospel entrusted to the Church.

"These common sentiments are manifested to all the members of their respective hierarchies and to all the faithful so that they too may participate in them and offer to God renewed prayers that the truth of the one and only Church of Christ and his Gospel, light and salvation of the world, may shine with ever greater brightness in the sight of all Christians."

#### IN MEMORIAM . . .

At the time that this historic confrontation was taking place, God had removed from us one who would have been most cheered by what transpired. Father Gustave Weigel, S.J., America's best known Catholic ecumenist died suddenly in Campion House in New York where he was visiting while on an ecumenical mission. The day after the Epiphany some two hundred clergymen along with seminarians, religious, and laity crowded into the little cemetery at Woodstock College to pay their last respects to a man who had helped to make history in the cause of Church unity. Most of us were there, however, not because a great man was being buried, but because it was the last mark of appreciation we could give to one whom we had cherished as a warm, human being, always ready to go out of his way to do us a service.

#### THE MISSING PIETA . . .

The Council Fathers are going to miss the Pieta in St. Peters Basilica when they reconvene for the third session of the council next Fall. At that time Michelangelo's masterpiece will still be on exhibition at the Vatican Pavilion at the New York World's Fair.

Some may regret its temporary absence out of artictic considerations, but many will miss it as a point of contact. The phrase, "Meet me at the Pieta," was one frequently used when appointments were arranged. There were, of course, various other spots which will not be affected. Bar Jona and Barabbas will still be there. But the Pieta corner in the far back of the hall on the Epistle side of the altar was by far the most popular, for there it was quiet, and one would incur no risk of missing one's partner.

JOHN J. KEATING, C.S.P.



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In these and other centers of ecumenical interest there is much that can be learned. It is for this reason that the Paulist Institute has arranged with Air France to conduct a study tour in Europe for priests and ministers. It will leave from New York City on April 7, 1964, and make its first stop in Paris. From there the tour will go through Belgium, Germany, Switzerland, and finally arrive in Rome. At each center it visits competent men will explain the history and the hopes of the establishment. Part of the tour will be by motor coach and by boat down the Rhine. The longer portions will be by plane. All accommodations will be in first class hotels.

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